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Al-Ghazali's tolerance education model against acts of violence in Indonesia

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ABSTRACT

Purpose: This paper purpose to lead to the understanding that with a moral culture of tolerance and institutional context that will make violence as something that is despised, avoided, unattractive and unprofitable. while helping in fostering leaders and citizens who are sensitive in a moral manner and committed to later recognizing that eradicating acts of violence in all its forms as their legitimate and honorable duty.

Methodology: This paper discusses the problem of acts of violence in Indonesia using philosophical methods of reflective analysis, evaluation, and bidding.

Results: This paper proposes how al-Ghazali's view of tolerance can be promoted and the possibility of answering the challenges that must be faced in the process at the individual and community level towards a socialjustice in Indonesia for all Indonesian people with a culture of peace.

Applications/Originality/Value: Morality and tolerance is the key to all actions, while violence turns out to be a natural trait in human beings that cannot be eliminated and is only able to be suppressed.

INTRODUCTION

In this paper, the violence refers to behavior that causes psychological damage, physical or other people's stuff (Amiri, M. S., & Ahmadi, T., 2012). It involves the authority as well, so that all the powers without regard to the validity of the use or the acts of arbitrariness, it can also be included in the formulation of this violence. Hence the violence reflects the insensitivity and indifference to the violation of the rights of others. Education is a process that facilitates the development of moral reasoning and intellectual virtues, social

and spiritual (Corcoran, R. P., O'Flaherty, J., Xie, C., & Cheung, A. C., 2019). Tolerance refers to the thoughts, attitudes, behaviors, actions to be patient, restraint, respect, honor, do not disturb or harass the other party, even though they are a different ideology, views and religious beliefs (Tran, V. A., 2018). Every country and nation wants peace and the emergence of mutual respect, honor and tolerance. Tolerance can also mean handing all the problems of applicable law and vigilante. The reality is that in any part of the world violence still occurs that ignores tolerance. Such as acts of violence against women and people with disabilities committed by the community or neighbors in Victoria and New South Wales, Australia (McGowan, J., & Elliott, K., 2019), acts of violence against nurses in Taiwan which reached approximately 378 nurses in the last 2 years, it has a negative impact on nurses for emergency care and affects nurses physically, psychologically, socially, personally, and professionally at work (Lee, H. L., Han, C. Y., Redley, B., Lin, C. C., Lee, M. Y., & Chang, W., 2019, Han, C. Y., Lin, C. C., Barnard, A., Hsiao, Y. C., Goopy, S., & Chen, L. C. 2017), further research into experiences of violence and mental health outcomes among young people in Africa, shows that violence can also lead to an increased risk of HIV and other consequences (Nguyen, K. H., Padilla, M., Villaveces, A., Patel, P., Atuchukwu, V., Onotu, D., ... & Kress, H., 2019), Arab youths are also involved in physical and verbal violence, both directly and indirectly (Khoury-Kassabri, M., 2019). Conflicts accompanied by violence have been shown to have a large and long-lasting impact on ethnic groups in Indonesia, past conflict experiences have exacerbated anti-social and multicultural behavior, and what is unique is that women who experience conflict conflict more than their male counterparts (Chuah, S. H., Feeny, S., Hoffmann, R., & Sanjaya, M. R., 2019).

The majority of Indonesia's population is Muslim, and one of the great intellectual figures who was made a role model by the majority of Muslims in Indonesia who alluded to moral education and tolerance was Imam al-Ghazali. Tolerance in the view of Imam al-Ghazali encompasses into several elements, they are; intellectual, social and spiritual (the commitment to do something good). Intellectual (consciousness) refers to a situation morally informed, thus encouraging not to justify themselves and indifferent to others. Imam al-Ghazali, in *al-Mustasyfa*, calling him "an assumption of truth". When it drawn in the context of Islamic education, if teachers and students are able to realize the relativity of Islamic understanding, then they will not claim the truth, mislead unilateral and other groups and also terms with inclusivity and humanism (al-Ghazali, 1997). Expected later is the ability of the human intellect as a tool to control the despotic behavior of other's rights, and to control the effects of anger that led to the violence. Social (sensitivity) involves emotional responses that bring to consciousness. This motivates the pursuit of an emotional response to what is considered to be true and dislike what is considered wrong. Imam Al-Ghazali in *Ihya 'Ulumuddin*, reminds us that the act of vigilante violence, especially brawl, are not allowed and no such action is justified despite the pretext of commanding the good (al-Ghazali, 2008). Spiritual (commit to action) refers to the practical response that is driven by awareness and sensitivity. Al-Ghazali said that the commitment is not just the act, nor just the ability to do, is not just knowledge. However, it should merge himself with self psychology that is ready to bring actions and the situation must be attached such that the act which appears is not

instantaneous but rather become a habit in daily life (al-Ghazali, 2008). Awareness facilitates a person to distinguish between intentions, actions, and habits of right and wrong. Sensitivity to make someone feel shame, guilt or remorse because I realized that the intention, the action or habit are dangerous and therefore they are wrong. It also involves the desire and the desire to improve the situation. Commitment to act makes a person seek forgiveness from those who had him guilty and do something else that is needed to restore good relations with the injured party.

Al-Ghazali's view of tolerance is expected to raise awareness, sensitivity, and commitment to action. Simultaneously morality exemplifies excellence in thought, speech, action, and character. This paper argues that the violence can be combated more effectively through the educational value of tolerance al-Ghazali.

RESEARCH METHODS

Research on issues of violence in Indonesia in this paper using a philosophical approach to reflective analysis, evaluation and solution offerings. Trait and characteristics of thinking philosophically. The point is the attempt in earning the use of reasonable minds as its main tool to find the essence of something related to science (Mihăilescu, C., 2014). Epistemology is the form of means or methods used to dig or gain knowledge logical/rational. Axiology, in the form of science usage. The aim of this approach is intended touse thought (ratio) as widest as possible until the maximum point from responsiveness. Followed by data analysis. Data analysis is the process of simplification data into a form that is easier to read and interpret (Aitken, C., Chang, Y. T., Buzzini, P., Zadora, G., & Massonnet, G., 2019). The analytical method used to discuss the problem in this research is descriptive analysis method, the method of analysis that can provide a picture or description clearly about a situation or phenomenon, so it can be deduced.

As for the reflective approach, the idea of reflective thinking is derived from the theory put forward by John Dewey. John Dewey defines it as one of the modes of thought: consideration of active, persistent, and careful against some beliefs or forms of knowledge based on the foundations that support it and the conclusions of its future (McLeod, G. A., Vaughan, B., Carey, I., Shannon, T., & Winn, E., 2019). Chee (2012) states that reflective thinking is defined as an awareness of what is known and what is needed. Reflective thinking is a process of directed and precisely which individuals analyze, evaluate, motivate, get a deep meaning, using the right strategy. Thus the reflective thinking to get an answer in a proper manner (Anies Fuady, 2016).

In order for a particular activity component that determines the success of a process is evaluation. evaluation is useful to help demonstrate the performance of what needs to be upgraded, repaired, or maintained in a program based on the evidence obtained and is useful to know how much the value of the performance program providers. The evaluation is an activity to gather information about the workings of something, hereinafter the information is used to determine the appropriate alternative to taking a decision (Zhou, C., Wu, Y., Cui, G., Zhang, A., Gao, Y., Wang, X., ... & Zhang, L., 2019). Besides the evaluation is a process of gathering and analyzing information to form a judgment based on strong evidence. the values relate to the extent of a target is reached and such assessments can help in decision-making (Fajaryati,

2013), Thus, it is expected to offer a solution that can be precisely targeted. In addition, it can also reduce errors in the offer solutions.

RESULTS AND DISCUSSION

Violence in Indonesia

The violence is not a new phenomenon in Indonesia. What is new are the forms that continue to mutate it is taking and the dangers that ruin it for the prosperity, security, reputation, and the integral well-being and survival of our nation. Regardless of Indonesia has set up and allocated resources to combat violence, the violence is getting worse and more widespread in Indonesia. Throughout the month of March 2015, PRSP recorded 2,027 incidents of data from all types of violence with the impact of 216 deaths and 1,690 injuries and 91 buildings were damaged, crime tops the list in both the number of incidents and fatalities, the 1103 incident and 123 were killed. In the category of violent conflict, the PRSP recorded 547 incidents that killed 35 people, injured 619 people and resulted in 58 buildings were damaged. Conflict vigilante accounted for the highest number of incidents and the impact (PRSP, 2015).

Responding to acts of terror, until mid-2014 at least the government has detained more than 900 terrorists and approximately 90 more suspected terrorists were killed. Data submitted In one study, reported that boys were more exposed to community violence (both in frequency and severity) than girls (Fausiah, F., Turnip, S. S., & Hauff, E., 2019). Indonesia is facing a situation that is not easy in reducing acts of extreme violence (counter violent extremism) based on religion and intolerant attitude towards minorities. One important factor affecting the decline in ratings of Indonesia's democracy on a global scale is the high rate of discrimination in different groups and minorities. So that violence can be categorized as a national disaster is not declared to be dealt with as an emergency that requires a collective effort to solve it genuinely and sustainably.

Major challenges in the fight against violence in Indonesia

An effective strategy to combat Violence has two main dimensions: preventive and reactive. Prevention dimension involves anti-violence awareness, identification and sealing the gaps violence. All these measures aim at making violence become undesirable and unprofitable. While also trying to make integrity and conduct interesting and useful. Preventive treatment has a virtue that can reduce the risk of individuals becoming perpetrators or victims (Ballerina, 2019). Dimensions reactive cope with violence when it occurs. Reactive action is an effort to improve public opinion, in particular, based on real action (Natawilaga, 2018). This involves setting mechanisms, processes, and institutions that facilitate the detection, investigation, and prosecution of acts of violence succeed; punishment for those who act anarchy, restore damaged resources and cooperate with other parties in anti-violence activities. While some acts of violence have been detected and reported, it is evident that the systemic nature of violence in Indonesia, there are more anarchisms that may not have been found or reported. Besides, most of anarchism had been reported unexplored and resolved successfully and convincingly. Investigation

of violence, especially those involving large amounts of time rarely produce a successful prosecution and punishment for the perpetrators of violence.

Courts and the Supreme Court of Indonesia recognizes that the network of violence in Indonesia has penetrated even supervisory institutions created to fight against violence, for example, is an act of law enforcement agencies (police) torture a person in order to get the recognition that he was involved in an illegal organization, but they will not be caught by Article 351 of the Criminal Code, although elements of persecution have been met. Bank Mandiri's case was not examined properly, the former ruler of the New Order was not untouched by the law, the chairman of the House of Representatives (DPR) from getting into the criminal law, former police chief of escape from the law. Apparently quite difficult to catch the ruler who commits a crime (Rachmat, 2019). This means that the violence has spread to all the organs of government to combat violence becomes complicated and destroys itself. Institutions entrusted to foster preventive and reactive dimensions in combating violence itself involved and thus does not have the authority, commitment, and willingness to carry out the mandate effectively. This indicates a failure intellectual, social and spiritual.

According to the Commission for Missing Persons and Victims of Violence (Kontras), in 2011, social violence occurred in Indonesia, based on the intensity and escalation: there are approximately 10 cases occurred between April and July 2011 and from September to December 2011. This violence is generally associated with conflict natural resource management, local political succession, to the social cohesion of people's daily lives. The pattern of violence involving the community, police, and community business enterprise at the location of the event (Rudianto, 2012). This shows that the system of formal education, informal and non-formal Indonesia failed to foster the values, attitudes, and habits of anti-violence. This is evident in the investigation and prosecution of acts of violence. People accused has always maintained his innocence. There are claims and claims behind false accusations all geared to save themselves by any means. Officers involved in violence should be forced to resign. Never heard an apology to the people of Indonesia, taking responsibility, remorse. In some cases, those accused of violence seems to be a celebrity adored and emulated. If they compete for political positions, they can easily gain sympathy. All of this suggests an insensitivity to the obligations and moral principles. those accused of violence seems to be a celebrity adored and emulated. If they compete for political positions, they can easily gain sympathy. All of this suggests an insensitivity to the obligations and moral principles. those accused of violence seems to be a celebrity adored and emulated. If they compete for political positions, they can easily gain sympathy. All of this suggests an insensitivity to the obligations and moral principles. This insensitivity then leads to increasingly away the leaders of ethical norms, the depletion of ethics among leaders resulted in increasingly difficult for people to get their rights (Mashudi, 2017). They exemplify the vices such as arrogance, impunity, indiscipline, and injustice. This culture is damaging the struggle against violence.

If someone thinks that the anti-violence war will be won by the Indonesian educated youth. Educated youths have also learned and realized centering on himself and his group, fanaticism, moral cowardice, an unwillingness to respect differences, ignoring the legal and moral apathy. This condition

reflects the moral status of the community in general. While it is true that not all Indonesian citizens acting anarchic and there are anti-violence efforts of the original by the government and others, clearly there is a need for a more vibrant understanding of tolerance in the fight against Violence. The view tolerance as understood in this paper is the qualities that every Indonesian can develop. It was not always a trait for people in positions of responsibility. It is the search for integrity, awareness and thorough and consistent action, which is different and no one else. Because it provides guidance and moral insight. When people in positions of trust provides a good understanding of tolerance, they appeal to the moral resources in others that inspire moral integrity. A person of integrity moral is one without a mask, acting in accordance with the speech, when in front of and behind the public does not differ, consistent between what is believed and done, between attitude and action, between the value of a life well-lived, without compromise, mature and focused to achieve the goal (Wahyudin, 2017), Tolerance education involves the courage to stand up for what is right despite opposition, ridiculed and bullied. Such moral culture will help us develop leaders and citizens are sensitive morality and commitment that will recognize the eradication of violence in all its forms as their duty and honored.

Combating Violence Tolerance Education Land Is al-Ghazali

As indicated in the previous section, the violence in Indonesia, among others, reflect the moral risks and drawbacks. For example, acts of violence motivated by greed insatiable make Indonesia risks losing the public resources in large quantities thereby denying Indonesia is very deserving of quality service. This leads to further erosion of public trust weakens democratic processes and institutions. To overcome the shortage of moral hazard and partly to bring up and also perpetuates violence, the author considers al-Ghazali tolerance education deserves to be the solution.

Tolerance education refers to the process of formal, informal and non-formal foster moral reasoning and the formation of virtues. It is a lifelong process that is facilitated by a variety of agents and contexts. Schools, for example, is a formal context in which moral education could be improved. In the context of formal learning opportunities are planned and carried out deliberately and systematically. Developing a curriculum is an activity to produce a new curriculum, through the steps for curriculum development on the basis of the assessment carried out in a given period (Zhang, H., Jin, S. J., & Du, S. Z., 2019). Peer group and friendship is an informal context in which the moral education can also occur because peers play an important role as a need to be accepted and seen as members of a group (Rohman and Mugiarto; 2016). The context of informal learning is not planned systematically or intentionally. Instead, learning occurs through association, interaction, and imitation. Non-formal contexts such as trips and excursions are organized activities outside of formal programs in which the learning activities are prepared and evaluated systematically. These activities may have learning objectives pursued in a manner that is less formal, but the activities of informal learning and non-formal may play a role in providing the necessary support to develop and maintain interest (Tisza G. et al, 2019).

Moral reasoning involves a reflection about the rightness or wrongness of human intention and action. Evaluation of human behavior is based on the moral principles that are considered unacceptable to guide and assess the behavior. Moral reasoning presupposes basic moral consciousness. We must be aware of the social and rational nature of man. As rational and social beings, humans have goals and interests can be promoted and undermined by others. The principle of right and wrong specify how the intentions, actions, and habits of certain types of damage or improve human welfare. These principles can not be applied mechanically to the complex human situations. Moderate Islam reminding his people that the charity of one's actions depend on intentions.

Tolerance education equips learners with information moral and moral reasoning skills that allow them to interrogate the situation and moral problems and navigate a way out of their way to consider human dignity and the rights and obligations of the parties involved. It makes moral education necessary for responsible citizenship as Lickona looked at the character or the character has three interrelated elements that moral knowing, moral feeling, and moral behavioral or moral concept, taste and moral attitudes and moral behavior (Mei-Ju, C., Chen-Hsin, Y., & Pin-Chen, H., 2014). The repetitive pursuit of the actions and avoid any actions that lead to the formation of habits and patterns of behavior that meticulous that eventually become stable character traits are embodied as individual circumstances. People like that apply tolerance viewpoint along with other viewpoints while making decisions about what to believe and do. The use of consistent from the standpoint of morality, which is the desired outcome of education of tolerance, is what this paper is defined as spiritual. It involves guidance consistently from a moral standpoint. This is reinforced by moral education is a lifelong process.

Conditions concern the nation's character, it is proper development of the nation's character into the mainstream of the national development. That is, any development effort should always think about the relationship and its impact on development character (Setiawan, 2015). Declared by Zheng, D. (2015) that the leader needs to be on a high moral stage because they are directly related to human resources. In other words, the leader not only directly related to the ability when carrying out their responsibilities but also meet the needs, aspirations, and values of followers. The leadership style is moral leadership. Moral leadership emerges from business leaders surely know the purpose and the will, aspirations and values followers (Maykut, C. A., 2019). These efforts led to the followers change the character and behavior as well as together with the leader to achieve common goals. Such a leader and an example of moral influence in society. They demonstrate intellectual ability, emotional, and interpersonal skills such as honesty, fairness, commitment, integrity, humility, and courage. The leaders of the tolerant, for example, communicate what they appreciate and motivate others to adopt the viewpoint of tolerance. When leaders are tolerant of taking a position of authority they have been found to influence and impact organizations and their members in a positive way. The leadership is a positive influence that stimulates and inspires leaders (transform) followers to outstanding results. According to characteristics of positive influential leaders are leaders who appreciate any dissent to aim towards a better and invited all members to respect the differences and belief, It shows that the leadership of the tolerant

have a positive influence on human behavior (Zapata, C. P., & Hayes-Jones, L. C., 2019).

Education tolerance and tolerant leadership can make a positive contribution to the fight against violence by increasing the activity of anti-violence preventive and reactive. By promoting awareness of tolerance, tolerance education, and tolerant leadership to make people appreciate the significance, natural forms, and consequences of violence. People are being informed about the implications of violence in relationships and human well-being. They also learned about the effects of violence and its devastating consequences for future generations. Awareness tolerance also makes people identify the effect of encouraging violence in society. This awareness facilitates dialogue about the violence that is useful in promoting moral reasoning. Moral dialogue about violence provides an opportunity for people to get involved in the argument for or against acts of violence and take a reasonable personal position. Dialogue is the strategy that is effective enough to anchor the knowledge, understanding, and awareness of tolerance. Tolerance may not be implanted without intensive dialogue. Dialectical-paced dialogue is an important strategy pursued so that tolerance is not just as a discourse, but into practice in daily life (Naim, 2016).

This awareness facilitates responsible decision making. Although it is still possible for people to make the wrong choice as they do, they are in a position (often with great effort) to find out that they were wrong and why. Awareness alone is not effective unless it is accompanied by appropriate sensitivity. Sensitivity tolerance motivational and tend to respond to the awareness gained. This sensitivity fostered by imaginatively putting yourself in the position of others and thus empathically to share their feelings and experiences. Without this empathic sensitivity, people do not care about the suffering or happiness of their fellow human beings and therefore do not feel obliged to relieve or increase respectively. According to Schoofs, L., Claeys, A. S., De Waele, A., & Cauberghe, V. (2019), empathy is a key element for building most types of social relationships between people means. This sensitivity encourages a person to act. Commitment to this act is a concrete and explicit way of realizing the transformation of morality. In connection with the violence, knowing that insult or humiliating others is one of conscious of tolerance. Feeling humiliated and degraded as a person when acting anarchists are an expression of moral sensitivity. Refused to act anarchists and report any anarchist incident to the authorities is an effective moral action that explicitly demonstrates tolerance education and tolerance leadership.

Promotion of tolerance education and tolerance leadership

The success of the anti-violence needs to be discussed and published so that the eradication of violence can be supported and attractively illustrated. This is how an informal and non-formal to form an anti-violence stance. Tolerance education and foster a tolerant leadership values such as respect and appreciation. One effort to create the conditions, peace (being peaceful) and secure (being secure) can be built through the strengthening of tolerance (Fuad, 2015). A tolerant leader that honor and respect. They operate above board and willing to answer their decisions and actions. Violence thrives where process and supervisory mechanisms are not effective so as to protect

the decisions and actions of supervision. Critics considered offensive and disturbing and are therefore not prosecuted or punished. Therefore, critical thinking needs to be improved to allow people to question and call others to explain what is said and done. That critical thinkers capable of analyzing and evaluating information, raises vital questions and problems, prepare questions and the issue is clear, collect and assess relevant information using abstract ideas, open-minded, and communicate effectively (Szulewski, A., Braund, H., Egan, R., Gegenfurtner, A., Hall, A. K., Howes, D., ... & van Merrienboer, J. J., 2019). Low critical thinking skills can have a detrimental effect both for further education. Therefore, the critical thinking skills necessary trained.

Individuality, which is independence of thought and action must be fostered among Indonesian citizens through education and leadership intolerant tolerance. Tolerant leadership is conscience and principle of life. They tried on what they believe even though they face stiff resistance. The views of tolerance giving someone a focus that distinguishes one person from those who do not. The courage to stand on its own has a base when morality demands it is the virtue of anti-violence strong. Individuality, guided by moral competence should be supported and appreciated in the community who want to fight against violence. Due to the gradual erosion of individuality coincided with the publication of capitalism and rationality (Zuldafrial, 2013). So there needs to be an emphasis on developing the habit of tolerance and character education than just the acquisition of knowledge and skills. Without reasoning tolerance and development of the values of tolerance, intellectual development will damage. This is evident in today's world where terrorists who have information and skilled kill innocent citizens by pretending to solve problems that have nothing to do with the people who were killed. Intelligence and skill who can not stand a fair sense of justice and concern for human dignity at the end it's only a destructive and dangerous.

Some Possible Challenges

One of the main challenges facing education efforts to promote tolerance and tolerant leadership is impunity. Simply put impunity can be understood as an act or systemic condition that leads to the omission or free release of offenders from legal responsibilities (Halili, 2016). There are many examples that seem to indicate that the violence was left, even revered in our society. People have a lot of cases to show the violence that agreement was never charged with success and a lot of people accused the ruling violence and free though often accused of. Abundant evidence that violence has penetrated all sectors. If members of the judiciary, police, parliament, the private sector, scholars and other professions are increasingly found the anarchic act, which is actually the case in Indonesia, violence is increasingly becoming a way of life rooted that it is difficult to eradicate. What is needed is an example of a model of integrity in the midst of the violent actions that would provide an alternative narrative.

Systemic violence makes a moral and legal way of doing things seem slow, unprofitable and ineffective. Shortcuts illegal and immoral looked thoughtful, faster and easier. Systemic violence becomes one of the things that are not visible to the human eye because it is accompanied by irrational actions. Irrational actions greatly influence the increase in negative emotions, but viewed in the long term and consider the welfare of all involved, the violence is a less effective option to achieve the goal (Predatu, R., David, D. O., &

Maffei, A., 2019). In a country where inequality widened and unemployment and widespread poverty, violence tempting for those who have struggled hard and long to escape from oppression and poverty in vain. In other words, systemic violence is a part that is not visible, the dark part of the supervision of human civilization. The biggest difficulty was unable to identify systemic violence in the imaginary or reworded with a symbolic process. Those who have gained power by anarchists also may find it difficult to return to the legal and moral way of life because it can provide an opportunity for evaluation and punishment for their behavior in the past. Van der Linden, H. (2012) outlines that turn violence in the form of systematic violence emphasizes the dimensions of non-violence which is regarded as the most Ultimate violence than violence invisible.

Possible Recovery and Opportunities

Education reform is one of the drugs to violence in Indonesia. Education reform is one form of realization of human capital that must be designed so that if it were able to print human resources remains steadfast faith and piety, ready to compete and succeed in the era of globalization (Dacholfany, 2015). This reform needs to consider the context of formal learning, informal and non-formal. It also needs to involve a variety of agents that affect learning outcomes in a variety of contexts. Reform of education in Indonesia needs to focus on the formation of moral attributes and virtues that facilitate reasoning tolerance and tolerant leadership. Religion has some moral resources that can be used in innovative ways to promote tolerance education and tolerant leadership. The views tolerance al-Ghazali, have some manners according to the authors approach the potential to develop tolerance education and tolerant leadership. The approach involves the process of creating a moral reason for the common good rather than do it for the praise, pleasure or power. This was done because it was true. This approach involves a process beyond the normal requirements and expectations and expects or does not require external incentives. Fulfillment of business doing something right, serve mankind or reduce the suffering into the internal reward (contentment). This approach is useful because some moral situation is unique and has no precedent or rule as a guide to action. In some situations, the average human hope or even the morality of rules can exploit weaknesses or compromise adverse human welfare. Such situations require akhlaq courage to go beyond the norm and show tolerance and leadership excellence tolerant. This approach involves a process beyond the normal requirements and expectations and expects or does not require external incentives. Final judgment approach towards life berakhl involves the belief that human welfare is a sacred purpose, to which individuals, communities and nations divinely obliged to pursue it, and for this, they will eventually be called upon to be accountable by God omniscient and omnipotent. Therefore, human beings can just ignore their moral obligation and even escape from the responsibility of the world but this will not happen in God. Because it does not mean impunity in the approach to the final judgment. This approach improves morality and encourages people to raise their aspirations as well. This approach is also optimistic and inclusive because it looked even worldly power as a subject of moral standards. Indonesia's original approach to morality is the greatness of the soul of resources for education to foster tolerance and tolerant leadership. This

approach emphasizes caring and sharing and the pursuit of the common good. Indonesian residents appreciate the human relationship. They consider the suffering person as that ultimately leads to the suffering of all people and therefore weakness and individual errors are not ignored. There is a deep sense of belonging accompanied by shared responsibility. This community approach to the pursuit of human well-being can be innovatively directed to combat violence if nurtured in our society today.

Finally, because of the violence endemic systemic implies many instances where people have betrayed the unity and integrity of the public at the expense of the welfare of others, the approach to truth, justice and reconciliation are all ways that have carved and records the past history of this nation that is intolerant, face the danger of what has been destroyed results and present to it as well in order to restore relationships among. This if done properly can provide the answers you need and bring a new beginning noble morality until the achievement of the ideals of the Indonesian nation social justice for all people.

Even so, it needs full awareness that as far as any attempt to eradicate violence, it will still be in any hemisphere, from ancient times to the days to come. Though there have been various ways and steps sought to eliminate it. So it needs to be realized that it turns out that violence will exist until whenever, because it is a natural law that will exist as long as the earth still exists. It was proven that to date reports of violence still exist and will continue. Therefore what can be tried is to minimize the level of violence that occurs anywhere. One of them is the moral education model mentioned by Imam al-Ghazali.

CONCLUSION

Systemic endemic violence has been discovered as a serious problem. It threatens the prosperity, integrity, and survival of the state. Institutions (anti-terrorism and radicalism) to combat violence have been established and the resources allocated to the fight against violence, but the findings of studies show that increasing violence anytime. Enormous resources have been directed to fight against violence. However, this paper argues that education tolerance and tolerant leadership can complement anti-violence strategies that exist to foster attitudes and virtues that empower people to interrogate and confront violence. Besides, tolerance education and tolerant leadership can model integrity as an attractive and powerful anti-violence option. In this study, we find that acts of violence oppress each other have an impact on the effectiveness of leaders and weaken the attitude of mutual respect while simultaneously reducing the perception of peace while increasing the perception of arbitrariness. The consequences of a leader's humility by showing that, humility can lead to benefits and prosperity and peace. This research has practical and important implications for leader development. Although tolerance is ultimately only able to suppress violence and unable to eliminate it.

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